

The California Catholic

FOR FAITH AND FATHERLAND

VOL. II. NO. 8

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ROMEWARD.

We have been informed on the best authority of a stirring incident in the life of the Most Rev. Dr. Lyster, Bishop of Achonry, which, in view of his recent visit to Scotland, will be read with interest in this column. One night, when, as Father Lyster, his lordship was assistant to Canon O'Keley in London, he was summoned to the bedside of a girl. He set out intending to administer Extreme Unction and to give the Viaticum. He was suddenly attacked, robbed of his watch, stripped of his coat, waistcoat, hat and boots, and the holy oils were also abstracted. Fortunately the Blessed Sacrament, concealed between his vest and shirt in a purse suspended from his neck, was unnoticed. His assailants then threw him into the Thames. Able to swim only imperfectly, he struggled in the water till his rosary beads, held all the while in his hands, came in contact with a boat-hook. An alarm was raised, and he was brought to land by a policeman. He immediately set out again on his mission, imperfectly clad as he was, and had the happiness of administering the Viaticum, the girl dying shortly afterwards. This hitherto unrecorded example of priestly heroism will gladden the heart of every true Catholic and increase the respect he or she feels for the eloquent and patriotic Bishop of Achonry. The facts are well authenticated and the story is literally true.

SUICIDE.

God is the master of life and death, and no person can without grave sin take away his own existence when he pleases. Suicide is then an act of pride. It dishonors God and his bounty, which preserves our life. It outrages Jesus Christ, who by His blood has merited for us the existence to which we no longer had any right by reason of our sins. When the angels of God time was taken from them and they were precipitated into a miserable eternity. Thanks to the divine Saviour we have not been treated in the same manner. We have obtained time, life, so as to make good use thereof, and to save ourselves forever. By suicide we outrage society, and we show ourselves unjust towards it, and yet it has nourished us, educated us, brought us up, and hence it has a right to our services.

Suicide is an act of cruelty towards ourselves. We make ourselves our own executioner for time and eternity. We choose a remedy worse than the evil, for there is not here below any situation entirely desperate. On all sides are seen unforeseen changes in sufferings and diseases the most complicated. Moreover with faith, prayer, the sacraments, everything becomes supportable. Of this we have thousands of examples all around us.

Even the pagan philosophers, Pythagoras, Socrates, Cicero, have condemned with energy the crime of suicide as a monstrous evil, as a revolt against Providence. The impious Rousseau has written eloquent pages against this crying evil. Addressing himself to the miserable being armed against himself, he cries out: "Philosopher of a day, are you ignorant that you cannot take a step upon the earth without there finding some duty to be fulfilled, and that every man is useful to humanity by the very fact of his existence? Every time that you are tempted to leave this world by suicide say to yourself: 'Let me perform one more good action before I die;' then go seek some indigent person and help him or some unhappy soul and console it. If this consideration keeps you straight today it will do the same tomorrow, and then afterwards during your natural life."

Let us live well and piously; let us attach ourselves to the Holy Catholic Church; let us practice the virtues which she teaches, and thus despair will never drive us to the horrible crime of suicide.—Catholic Times.

The New York Independent, writing on the proposed creation of an archbishop or primate by the Protestant Episcopal body says:

"It will not be at all for the dignity of the Protestant Episcopal Church to be setting up anti-Popes, to be making the Church of Rome its model, and copying it in doctrine, service and organization. It has no use for such an anti-Pope, for it has no authority to give him. His dig-

nity will be a hollow one, purely nominal, without the power of enforcing anything; a dignity of title and vestment, nothing more. The primate at Washington, or at New York, or at Chicago, can issue no decrees, no authoritative encyclicals; he can bind no conscience, he can announce no doctrine, he can command no obedience. A church built on authority, whose theory is authority, requires dignitaries to possess and wield the authority. A dignitary who has no authority, who is a mere 'vox nullius,' will be a 'vox imperans.' If it be the purpose to make a genuine authoritative Pope out of the primate, to magnify the power of the episcopate and the supra-episcopate, then it is well enough to make this amendment to the Constitution, but it should be made with a full change of the Protestant Episcopal Church, with its equality of Bishops, of Bishops who have rather dignity than authority, to a church whose Bishops shall rule the priests, and whose primate shall rule the Bishops, and which shall be preparing itself for absorption into the older Latin Church."

Commenting on the letter of the Bishops of the P. E. Communion the Unitarian Christian Register says: "The letter issued from the House of Bishops of the Protestant Episcopal Church is a notable sign of the times. The meaning of it is so plain that the wayfaring Episcopalian, although a fool, cannot mistake it. If he be a liberal, denying what many Episcopalians do most certainly deny, he must refuse to accept the authority of the Bishops, stop drifting and go back to the old beliefs or drift outside."

"One of the most magnificent signs of the times," says the New York Outlook, "is the change of attitude among the scientists towards religious questions. Those who keep pace with scientific thought and are familiar with the atmosphere and spirit of scientific investigation in the universities abroad have been struck by the radical change which has taken place in the last twenty years. What now strikes one in the attitude and spirit of a great many scientific men is a spirit of reverence toward the religious side of life. This does not mean that there is a return to the old dogmatic statements or to the ecclesiastic explanation of things, but it does mean that there has come a deeper perception of the facts of religious experience, and a deeper realization of the immense part which the religious element plays in human life. It is very generally felt that the explanations of religious phenomena offered twenty years ago and accepted at the moment as final are inadequate; that religion is something deeper, more persuasive and more influential than many scientific men took account of two decades ago. The feeling is growing that the religious phenomena of history are not to be explained by the mythological and anthropological explanations of the past."

Our Bishop of Wilmington, himself a convert, has just preached a mission to our separated brethren in the county of Accomack, Va. There are not more than a dozen Catholics in a population of 28,500. Special care was taken in advertising the sermons. And notwithstanding inclement weather, a crowded hall every evening listened attentively to the Bishop's exposition of the Holy Faith. The immediate effect has been to make the hearers think a little better of the Catholic Church. The seed thus sown will by God's power and Grace fructify. We ought to render thanks to the Father of Mercies for creating the missionary spirit in our country. People are willing to listen and learn, but how can they learn if there be not a preacher?

The Pope's wise decree concerning secret societies receives very opportune confirmation but not intentionally in an article in the Christian Cynosure from the pen of Mr. M. N. Butler. He insists that the real dangers to this country are the secret societies, which rule "American Protestantism with a rod of iron." He says: "The strong grip of the lion's paw has American Protestantism by the throat. Its clutch is on the popular denominations and politics of the land. The 'grip and sign' rules courts, judges and juries. Behind tiled doors and blinded windows nightly lessons are given in intimidation and

subjugation. Thousands of these Protestant 'slaves' are making faces at the Pope across the big pond when every State and Territory has a 'most worshipful grand master or pagan pontiff.' Instead of one king the United States has forty-eight or more 'grand kings' and hundreds of little kings duly installed under Protestant supremacy. And the blighting system that is officially laying the cornerstone of our State houses, court houses and church edifices hangs like a pall of night over the entire Protestant commonwealth."

THE FOREIGN MISSIONS.

Most of the National Religions do not pretend or profess to have any duties or missions beyond their own countries. With reference to the Greek Russian Church, Marshall tells us that "it not only fails to convert the heathen tribes subject to the empire, but it does not always wish to do so. It suits the secular policy of the Czar to leave them to their idols." Some of these Churches have pretended to have a duty and a mission to pagan nations. The results were as follows, and are all from Protestant authorities. Mr. Grant, author of the Bampton Lectures for 1843, says: "The attempts of Protestant bodies to evangelize China have signally failed." Mr. Calderwood stated in 1858 that "the Kaffirs may be said to have refused the Gospel." And Major Dundas reported to the English House of Commons: "I believe the missionaries have hardly christianized a single individual." Sir Adolphus Slade, after years of personal observation, told us of the missions in the Levant: "Their utter unprofitableness cannot be sufficiently pointed out." From these, among other statements, we can see that where National Churches have made attempts to convert the heathen

THEIR TEACHING WAS ALWAYS REJECTED and this in spite of millions and millions of tracts and Bibles circulated wherever their paid missionaries penetrated. They cast their seed, but it did not take root. There was no harvest. They taught, but without authority, without a divine commission. The divine command "to teach all nations" is, it is true, being fulfilled, but not by any National Church.

WORTHY OF IMITATION.

The Catholic Needle-Work Guild of London, England, has just held its annual meeting. The account of it may suggest something similar in our own large cities.

Mrs. Hungerford Pollen said that the guild was started ten years ago, the idea being conceived from the needlework guild founded by the late Lady Wolverton. The object is to provide clothing for the poor, not merely by money, but by actual labor for the poor. The members undertake to provide two articles of clothing yearly. Associates give a contribution of money. There are at present 7,700 members, and 1,493 associates. During the past twelve months close on 20,000 articles were given away to the poor, exclusive of a number of boots and of boys' suits which were given to poor needlewomen. The guild does not interfere with any existing association, and its establishment in a parish has the effect of increasing the number of local workers.

Father George Cologan read letters from several of the clergy regretting that they were unable to attend the meeting, and testifying to the great assistance they had received from the guild. Father Cologan added his own testimony to the utility of the guild, especially with regard to children who are very frequently kept from Mass and school through the want of clothing. This is especially the case in the missions of the East-End. The guild by clothing the bodies of the poor creatures contributes greatly to their spiritual welfare because it enables them to attend to Mass and school.

A few nights ago an attempt was made to burn St. Peter's Catholic Church on Meeting House Hill, Boston. One of the altar boys who was serving Vespers smelled smoke, went into the basement, and found a table near a confessional ablaze. Oil had been freely scattered around. Father Ronan informed the people, advising them to leave the church quietly. The Father and the altar boys succeeded in extinguishing the fire before any serious damage was done.

CATHOLIC—FOREIGN.

The Roman Catholic Diocesan Council of the Province of Quebec will meet in Montreal on April 28.

It is said that the Congregation of the Holy Office has decided that the sacerdotal ordination of the Anglican clergy was invalid.

The Pope has issued a brief to the Bishops in England granting dispensation from observance of the Lenten fast in consequence of the prevalence of influenza in Great Britain.

During the recent municipal elections at Milan the Catholic candidates swept all before them. The victory is attributed to careful organization on the part of the Catholic committees.

It is reported that the fourteen Catholic priests arrested last month by the Russian authorities have been released by the order of the Czar in consequence of the intervention of the Holy Father.

The death of Father Balabine, S. J., at the College of the Holy Family, Cairo, is announced. The deceased priest belonged to a noble Russian family, and formerly occupied a position in the Imperial Court.

The cause for the beatification of Blessed la Salle, the founder of the Brothers of the Christian Schools, has been advanced one step, the Sacred Congregation of Rites having officially recognized other miracles effected through his intercession.

In diplomatic society circles in London the removal of the Turkish ambassador to the court of St. James will be looked upon with much regret. His excellency is a Catholic, and was often to be seen at the Church of St. James, Spanish place.

A Catholic journalist named Drabas has just been condemned in Hungary to six months imprisonment and a fine of \$200 for stating in an article that Dr. Weckerle had put pressure on Count Bathany and Prince Esterhazy with respect to the vote for the anti-religious laws.

The Grand Council of Ticino, one of the Swiss cantons, has adopted a violent policy against the Church. Ticino has long been known as a hotbed of revolutionaries, anarchists and sectaries of the most dangerous character. The Pope has written to Mgr. Mola on the subject and appeals to the Catholics to rally round their Bishop.

Pope Leo XIII. is planning the erection of a cathedral of the Greek Catholic rite in Constantinople, says the Politische Correspondenz, in addition to the seminary for the training of priests for the Oriental Christian churches. The two establishments form part of the scheme for giving autonomy to the Greek Catholic Church in the East.

The Association of the Holy Ghost, which has been enriched with eight plenary and two partial indulgences by the Holy Father devotes itself to the special object of diminishing, if possible, the vast number of suicides, of which it is estimated that there are throughout the entire world at least twelve hundred every day.

Cardinal Kopp of Germany has issued a pastoral letter concerning woman's rights. He says: "It is against the order of the world that the emancipation of woman should

mean her absolute equality with men. God's will is that woman should be the helpmate. She is bodily unfit for man's work, and her emancipation, to the end that she might work side by side with man, would mean the deterioration of the Christianity that freed her from slavery and made her man's social equal. Unrestricted equality would mean woman's ruin."

Catholic scholars are doing excellent work in all departments of knowledge. Prof. De Harlez, for instance, of Louvain, has in the last number of the *Asiatic Quarterly Review* the first part of a translation, with a commentary, of the Chinese classic Yih-King. Mgr. De Harlez is a great linguist. Besides various European languages he has such a command of the language of the Avesta, Sanskrit and the Chinese language in its various forms that he is able to write authoritatively on the ancient literature of Russia, India and China.

It is stated on very good authority that the Sultan actually did ask the Pope to act as mediator in the Armenian question. The Turkish ruler is said to have been persuaded to take this course by Mgr. Azarian, the Catholic patriarch of Armenia. His Holiness, in declining the proposal, suggested to the Sultan that he would be acting wisely in appointing Christian Governors in all the provinces where Christians were numerous. The statement that his Majesty was very angry at receiving this recommendation from the Holy Father should be received without reserve.

The *Libre Parole* says there are 36,000,000 of Catholics in France, 2,000,000 of Protestants and 200,000 or 300,000 Jews. Do you ask which is the official religion? Peruse the estimates for the present year, 1895, and you will read: Protestant Theological faculty, 85,800 francs; Protestant seminary, 20,000; Jewish Seminary, 25,000; Catholic faculty of theology, nothing; Catholic seminaries, nothing. It would seem from these statements that Protestantism and Judaism are the State religions in France.

On the 14th ult. Mr. Joseph F. Brophy, an American student of the Propaganda College, defended the doctrine of St. Thomas before a great concourse of Roman professors and students, in the Academy of St. Thomas at the Palace of the Noble Ecclesiastics. The arguments were the Rev. A. Polz, of the Pontifical Bohemian College, and the Rev. M. Demciuck of the Pontifical Greek College. Mr. Brophy's treatment of the thesis was judged to be very clever, and his defense was excellent. At the conclusion Mr. Brophy was highly congratulated by all present, professors and students, and he received special encomiums from the Very Rev. M. De Maria.

Rev. Francis Aidan Gasquet, D. D., who is at present on a visit to Rome, received his doctorate from the Holy See in recognition of his able works in defense of Catholic truth. These are "Henry VIII. and the English Monasteries," where he vindicates the monasticism of England against the calumnies which have been reared up as an apology for their destruction by Henry VIII.; "Edward VI. and the Book of Common Prayer," where he shows the origin of the Anglican ritual, etc. His presence in Rome, together with that of Mr. Edmund Bishop, his collaborator, and the fact that he is very intent on a study, the nature of which is kept secret, go to show that Anglican orders are being closely studied in Rome.

CATHOLIC—DOMESTIC.

Ten young ladies were received and seven professed at the Convent of the Good Shepherd, Philadelphia, on Thursday of last week.

Bishop Marty was formally installed as Bishop of the St. Cloud, Minn., diocese at St. Louis on Tuesday with very impressive ceremonies. The Bishop and party were escorted to the Cathedral by a procession composed of 1500 members of Catholic societies. Archbishop Ireland officiated at the ceremonies.

Dispatches from St. Louis state that the limit of time allowed for the promulgation of the papal decree regarding secret societies having expired, Archbishop Kain was asked whether or not he would make the decree public. Archbishop Kain replied emphatically that he would not do so.

The Catholics of New York City have established a reading room and chapel for sailors on West Tenth Street. There are 30,000 sailors in that port every day many of whom are Catholics. The retreat will be under the direction of Father McCormick in whose parish it is located.

The Superioress of the Convent of the Sisters of Mercy, Brooklyn has started a new departure in the shape of a farm on which will be raised vegetables for the use of the Convent. A large tract of land has been secured on Long Island and four Sisters placed in charge. It will also be used as a summer retreat.

Rev. John J. Carroll, pastor of St. Thomas' Church, Chicago, announces that he will deliver a sermon in Gaelic at the 10:30 o'clock Mass in that church, on St. Patrick's Day. Souvenirs of the sermon will be printed and distributed among those present at the services. Father Carroll delivered a Gaelic sermon last year on this feast.

The Rev. John P. Chidwick, first assistant rector of St. Stephen's Church, New York, was confirmed Saturday by the United States Senate as chaplain of the navy. This is the third priest to hold office, those preceding being the Rev. Charles Parks and the Rev. Robert Reaney. Father Chidwick's application to President Cleveland was made at the request of Archbishop Corrigan, seconded it is said by the indorsement of Cardinal Gibbons.

The Catholic citizens of Milwaukee are taking an active interest in the arrangements for the coming Western Summer School, which is to be held in that city. An enthusiastic meeting was held there last week, which was addressed by Bishop Messmer, Hon. W. J. Onahan, of Chicago, and a number of the clergy. Much enthusiasm was manifested and committees were appointed to carry out the work outlined.

The March *Monthly Bulletin* of St. Peter's (Dorchester) Church contains the following bit of interesting Catholic history: "The first known Catholic chapel in what is now New England was built in 1604, on Ste. Croix Island, situated near the borders of New Brunswick, and under the jurisdiction of what is now the State of Maine. The first priest who said Mass in New England was Rev. Nicholas Aubrey, a young secular priest of good family in Paris. The first settlement of Mount Desert was made in 1613 by the Jesuit Fathers Quentin, Biard and Masse, and Brother Gilbert du Thet, our first martyr to the faith in New England."

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SATURDAY, MARCH 9, 1895.

Order of the Forty Hours' Devotion.

In the Churches and Chapels in the Diocese of San Francisco, for the month of March.

Third Sunday of Lent. St. Mary Magdalene's Saucelito; Holy Ghost, Centerville.

CALENDAR

For the Week Ending Saturday, March 16th 1895

PATRON OF THE UNITED STATES

Mary Immaculate, pray for us.

March 17—Sunday—St. Sunday in Lent—St. Patrick, Bp. Apostle of Ireland, 461—C. R.

March 18—Monday—St. Gabriel, Archangel.

March 19—Tuesday—St. Joseph Spouse, B. V. M.

March 20—Wednesday—St. Cyril, D. Jerusalem.

March 21—Thursday—St. Benedict, Patriarch of O. S. B.

March 22—Friday—The Five Wounds—St. Catherine of Genoa, W. O. S. F.

March 23—Saturday—St. Liberatus, M. Physician, 484.

To Our Patrons.

Owing to the removal of the office of the CALIFORNIA CATHOLIC to larger and more commodious quarters at 954 Howard street, near Sixth, and the delay incident thereto, a four-page number is issued this week. Improvements with our increased facilities are being made, and the effect will be noticed in the later numbers of this paper.

A complete job printing office has been added and placed in charge of Mr. Jo A. Wagner. We are prepared to figure on and execute all classes of printing, and guarantee to give satisfaction. We would be pleased to submit samples and prices as requested.

Woman's Suffrage.

The grave question of woman's suffrage is one pre-eminent affecting home and country. None can be more interested in it than husbands and parents. We therefore join issue with the Monitor. The whole of the front page of its last number is devoted to the question, which it dignifies with the name of enfranchisement of women. Personally we feel the editor expresses only his own ideas. But the general public is likely to regard them as the mind of the bishops of this province, since the Monitor is their official organ. To counteract without delay any such baneful and unfortunate consequence, we will cite the weighty judgment of others on the question, and in our next number we shall show that the common sense and logic, claimed by the Monitor for woman's right to suffrage and consequent eligibility, rest on the baseless fabric of a dream.

As late as January last, Cardinal Gibbons wrote in the Catholic Home Journal of Chicago: "I hope the day will never come when women will have the privilege of registering their votes at the ballot box; and if the privilege is accorded them, I trust they will decline it. For if they enter the political arena, they are sure to be soiled by its mud. So

soon as they thrust themselves into politics and mingle with the crowd to deposit their vote, they may expect to be roughly handled, or at least to surrender in whole or in part that reverence that is now justly paid to them. The more they would gain in the political world, the more they would lose in the domestic kingdom. There is only one realm where woman should reign, and that is in the domestic kingdom.

The Prince Archbishop of Breslau, Cardinal Kopp, in his pastoral for the present Lent, says: "It is against the order of the world, that the emancipation of woman should mean her absolute equality with men. God's will is, that woman should be the helpmate. She is bodily unfit for man's work, and her emancipation, to the end that she may work side by side with man would mean the deterioration of the Christianity that freed her from slavery and made her man's social equal. Unrestricted equality would mean woman's ruin."

The most distinguished and intellectual convert in the United States was Dr. O. A. Brownson. He was an American of Americans by descent and patriotism. In '69 and '73 he wrote two very exhaustive articles on the question. Therein he says, "We ask not if women are equal, inferior or superior to men; for the two sexes are different and between things are different in kind, there is no relation of equality or of inequality." Again, "the conclusive objection to the political enfranchisement of women is, that it weakens and finally breaks up and destroys the christian family. The social unit is the family, not the individual; and the greatest danger to American society is that we are rapidly becoming a nation of isolated individuals without family ties or affections. . . . We are daily losing the faith; the virtues, the habits, the manners without which the family cannot be sustained; and when the family goes, the nation goes too, or ceases to be worth preserving. God made the family the type and basis of society; 'male and female made He them.' . . . Extend now to women suffrage and eligibility; give them the right to vote and to be voted for; render it feasible for them to enter the arena of political strife, to become canvassers in elections and candidates for office, and what remains of family union will soon be dissolved."

Space prevents us citing more from this profound Catholic thinker. The two articles referred to should be reprinted in cheap form and be widely distributed. For the moment we have said enough to warn our people not to be misled by the specious statements of the Monitor on woman's suffrage.

The Pacific Churchman.

The organ on this coast of the Protestant Episcopal Communion, publishes with much approbation the letter of "A. N. Littlejohn, Bishop of Long Island," to "Germanos Metropolitan of Athens, and President of the Holy Synod of Greece." The Right Reverend Littlejohn, though speak-

ing for himself alone, yet assures Archbishop Germanos that his feeling "correctly represents that of the whole American Church."

Pray, which is "the whole American Church?" We have understood till now Bishop Littlejohn belongs to the Protestant Episcopal Church in the United States of America." In the convention of this church held in 1883 an attempt was made to call it "The Catholic Church of the United States." Dr. Fulton, one of the speakers, said: "Honestly computed, he supposed that the whole membership of the Protestant Episcopal Church in this country was not more than two per cent. of the population. It might be three per cent. . . . In view of the single fact which he had mentioned, would it be modest or truthful to call the Protestant Episcopal Church the Holy Catholic Church of the United States of America?"

The Right Rev. Bishop gladly recognizes "all branches of the Holy Eastern Church in communion with the Patriarch of Constantinople as the Mother Church of Christendom," he cherishes the hope and prays for "a union of the churches of the East with the Western churches of the Anglican and American Communion, and with the old Catholics of continental Europe;" he further claims "we cherish with a love second only to her's the Clements, the Polycarps, the Basils, the Gregories, and the Chrysostoms she gave to Christendom."

Now what a pity Bishop Littlejohn did not translate into modern Greek or French (which is pretty generally known in the Orient) the Thirty-nine Articles, and ask the Metropolitan of Athens, whether he himself could subscribe to the said articles in their plain and natural signification, and whether he thought these same articles embody the faith and teaching of the aforesaid holy fathers. It is a notorious fact that the Anglican Communion boasts of her comprehensiveness in belief, ranging from the most attenuated latitudinarianism to the most advanced Roman teaching. Clergy, both bishops and ministers as well as laity are separated into High, Low and Broad Churchmen; holding the most contradictory views concerning the Incarnation, the real presence in the Blessed Sacrament, the sacrifice, according to Melchisedec, the forgiveness of sin, baptism, and other Christian truths.

The Pacific Churchman has been loud in extolling Bishop Nichols' friendly invitation to the Russian-Bishop Nicholas, and in implying approbation of Bishop Littlejohn's letter. In a cause so sacred as bringing about union, why not translate as suggested above, send to every oriental bishop asking his opinion thereon, and thus instruct Anglicans on their position. We are ready to render every help to the Pacific Churchman in this line.

A committee comprising the names of men most distinguished as men of letters and musicians, has recently been formed in Dublin for the purpose of promoting the revival of Irish music.

PERSONAL MENTION.

Perraud—Mgr. Perraud, the eloquent bishop of Autun, has accepted the presidency of the French Anti-Slavery Society, vacant since the death of Cardinal Lavigerie.

Esteban—At the recent meeting of the Chapter-General of the Trinitarians for the election of the new general, the choice fell upon Father Esteban, a Spanish religious.

Esteban—At the recent meeting of the Chapter-General of the Trinitarians for the election of the new general, the choice fell upon Father Esteban, a Spanish religious.

Gibbons—His Eminence, Cardinal Gibbons, has accepted the invitation to preside over the First Eucharistic Congress, which is to be held at the Catholic University at Washington, during September next.

Strong—The reform Mayor of New York has accepted an invitation to review the parade of the A. O. H., of that city on St. Patrick's day. He would be there, he said, "if he could stand on his feet." Recorder Goff and many prominent public men will take part in the exercises of the day.

Gordon—Rev. Charles Gordon, S. J., Roman Catholic Bishop of Jamaica, who is now visiting Baltimore, is a baronet by descent and the eldest son of the late Sir Charles Gordon of Argyleshire, Scotland. The Archbishop of Edinburgh and the Bishop of Aberdeen are his first cousins.

Seymour—Very Rev. William J. Seymour, dean of the Auburn district of the diocese of Rochester, died on Tuesday at San Antonio, Tex., where he went last December in search of his health. He was born in Ireland fifty years ago, and was ordained a priest in Rochester in 1874 by Bishop McQuaid.

Lobanoff—Prince Lobanoff, who was last week appointed to succeed M. de Giers as Prime Minister of Russia, is the closest link that exists between the Roman and Russian churches, and is regarded as the most liberal of all the advisers of the Czar. He has been Ambassador to Turkey, to London, to Vienna, and was gazetted for the Berlin embassy a few weeks ago.

Healy—The sad intelligence reaches us that Right Rev. James A. Healy, D. D., Bishop of Portland, is again indisposed. About two years ago he was taken seriously ill and he was obliged to travel South and through Europe for over six months. Since his return he has been much better, but not wholly cured of his malady. Bishop Healy has hosts of friends who will fervently pray for his recovery.

Fitzpatrick—Mr. Fitzpatrick, author of the "Sham Squire," is understood to be preparing a work dealing with the graves of notable Irish men and women who are buried in Glasnevin and Goldenbridge cemeteries. He will, no doubt, take the opportunity given him by the subject of entertaining the world with many of those interesting personal reminiscences of distinguished Irish folk with which he has delighted so many of his friends.

Zahn—Rev. John A. Zahn, C. S. C., whose "Catholic Science and Scientists," and "Bible, Science and Faith," have, although recently published, been translated into nearly all the languages of Europe, and received the personal commendation of the Pope, has received the highest honor that can possibly be given to a priest and scientist. On last Saturday a special brief arrived from Rome creating him a Doctor of Philosophy. Dr. Zahn seems quite content to continue his work at Notre Dame, in spite of the most tempting offers on all sides.

Watches Given Away.

Here is a chance for bright boys and girls to secure a handsome nickel, silver or gold watch by the expenditure of a little time and energy and a visit to a few friends.

The publisher of the CALIFORNIA CATHOLIC has made arrangements with a wholesale jewelryhouse of this city for a large supply of watches—good time-keepers and of pretty design. These we propose to distribute in a manner which will bring them within the reach of everyone.

Special blanks have been provided by which intending subscribers pay to the boy or girl canvasser 25 cents, and agree to pay 50 cents more any time at the subscriber's convenience within the six months, for a subscription covering that length of time. On receipt of the name, accompanied by 25 cents, the paper will be forwarded every week, and the publisher will wait for the balance.

As soon as ten names are secured and \$2.50 paid at the office, the boy or girl canvasser will be entitled to an elegant nickel watch, suitable in size or either sex.

For twenty-five names, accompanied by \$6.25, a beautiful silver watch, with cases handsomely embossed, will be presented to the successful canvasser.

And if that is not enough, for sixty subscribers, when accompanied by \$15.00, a gem of a time-piece, with gold cases and best American works, will be given to the laborer.

For single subscribers for six months, when accompanied by the 75 cents necessary to pay for a six months' subscription, we will present a handsome illustrated, gilt-bound prayer-book of 190 pages, containing prayers at Mass and at Vespers, instructions for confession and Communion, etc., a most complete and useful little book. We have also on hand an assortment of pictures, 13x16 inches in size, comprising such subjects as the Sacred Heart of Jesus or Mary, St. Joseph, St. Anthony, Immaculate Conception, etc. These are offered on the same terms as the prayer-book and will be given until the present supply is exhausted.

What to Eat.

The question whether the people of the country are learning to use less animal food, butter, milk and cheese than in former years is exciting some attention, and statistics are brought to prove that such is not the case. The figures used are those of the census of 1880, compared with the report of the Agricultural Bureau for January, 1889. An increase of fully 30 per cent. has taken place in the population in this decade, and there has been no corresponding increase in the amount of animal food consumed. The one exceptional increase largely exceeding that in population has been in beef growing; so that the consumption of beef appears to have increased, while the use of pork and mutton must have decreased. Part of the difference is due to the change in exports, which were about 257,000 pounds of fresh and salt beef and live cattle in 1879-1880, against about 375,000,000 during the past year; while of pork, bacon and hams this year's exports have been about 461,000,000 pounds, against 845,000,000 in the census year. But, allowing for the difference in exports, the consumption of beef appears to have increased full ten pounds annually per capita, while the consumption of pork has decreased about eleven pounds per capita. According to some health food reformers, this ought to carry us far on the way to the millennium.

Bishop Spaulding of Peoria, whose zeal in behalf of Catholic education was fully demonstrated by the active part he took in promoting the success of the Catholic educational exhibit at the World's fair, in a recent letter to his clergy, exhorts them to make their parochial schools as good as they can, and he lays down certain rules calculated to increase the efficiency of the schools that must hereafter be followed throughout the diocese. The bishop also decrees that pastors shall distribute among their people annually printed statements of the financial condition of the parishes.

SOME INTERESTING LAMPS.

Very Many Incandescent Lights That Are Real Wonders.

Electric lamps are made of all sizes, from 100 candle power and over down to one-half candle, but the small ones are decidedly the most interesting and picturesque. At a large factory there is a special department devoted to decorative and miniature lamps of all shapes and colors, curious and beautiful. There are "candelabra" lamps, much used for lighting private residences, and which are generally ten candle power. Some of them are pear shaped, while others are long and tapering and of an extremely graceful form. They are often fitted to receptacles concealed in imitation candles, and while they have all the warmth and elegance of the old fashioned wax tapers they give a far steadier and brighter light. One of the most striking styles is the "flame" lamp, which is a narrow cone of glass, twisted spirally and frosted. It has the beauties of a brightly burning flame, with none of the drawbacks.

There is the eight candle power "kinetoscope" lamp, which illuminates the photographs on the rapidly moving celluloid strip in Edison's remarkable picture gallery. A one candle power lamp is used for night work in telephone exchanges. One is placed in each panel of the switchboard and lights up whenever a call comes to its territory and stays lighted until the call is answered, so that one or two operators can easily manage all the night business wherever it is not very heavy.

Many varieties of lamps are arranged to take their current from batteries. Among these is the one candle power miner's lamp, of a flat shape, with metal loops at top and bottom, so that it can be hooked upon springs in the miner's lantern and held steady. The lamp and the battery together are not heavy. Then there are bicycle lamps, microscope lamps, and lamps for medical and dental work. Some of the lamps used for illuminating the interior of the mouth, throat and nose are extremely small, generally cylindrical in shape, a quarter inch or less in diameter and from half an inch to an inch long. But the tiniest of all is the "pea" lamp, a glass sphere one-quarter of an inch in diameter.—Cassier's Magazine.

Forming Characters.

No human being can come into this world without increasing or diminishing the sum total of human happiness not only of the present but every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of nonexistence, to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world. Everywhere his presence or absence will be felt. Everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters! Whose? Our own or others? Both, and in that momentous fact lie the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow beings will yearly enter eternity with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger marks in their primary formations and in their successive strata of thought and life.—Elihu Burritt.

Calvinized.

One very hot day the late Dr. George E. Ellis, the historian, going to an informal dinner with a friend, wore a very comfortable but unfashionable thin coat and manilla hat. A notoriously orthodox clergyman began to banter the Unitarian divine regarding his big straw hat, whereupon Dr. Ellis replied that he would not have a word said against that article of apparel, inasmuch as it had been a good friend of his for four years. "Why," exclaimed his friend, "how could it have lasted so long?" "Because it has been Calvinized," replied Dr. Ellis. The host, misunderstanding the word, inquired with amazement how the hat could be galvanized. But Dr. Ellis, with a sly twinkle in his eye, looked straight at the orthodox minister as he replied: "I did not say 'galvanized.' I said the hat had been Calvinized—dipped in brimstone."—San Francisco Argonaut.

Metatarsalgia.

Metatarsalgia, or fourth toe disease, has been the subject of much scientific discussion. Many patients have been operated on, the operation consisting of the removal of a portion of the bone of the toe, which had become highly inflamed. A new form of treatment is that of shaping the shoe so that the weight will not come directly upon the ball of the foot, but slightly back of the ball, and this is secured by making the ankle and instep close fitting and the toe and ball very broad and easy. One physician advises that a depression be made in the sole of the shoe just beneath the fourth toe, so that there shall be no pressure from any direction. This works well in some cases, but in others the surgical remedy is the only successful one.—New York Ledger.

Idol Worship.

I have never had the opportunity of examining the idol worshiping mind of a savage, but it seems possible that the immutability of aspect of his little wooden god may sometimes touch him with an astounded awe, even when and indeed especially after he had thrashed it.—"Rhoda Fleming," George Meredith.

Lincoln's memory for the details of national business was unexampled. He recalled the particulars of every cabinet meeting with the most scrupulous exactness.

Needles antedate history. They were first made in America in 1680.

LOCAL CATHOLIC NEWS.

Hibernians Organize at St. Rose's.

LECTURE AT OAKLAND.

A Large Class Confirmed by Archbishop Riordan at Sacred Heart College.

The green flag of Ireland and the stars and stripes proudly floated together on the stage in the exhibition hall of Sacred Heart College when the class of '97 presented themselves before a large number of their friends and relatives in their St. Patrick's Day celebration on Thursday evening. The officers of the class are as follows:

Brother George, president; Christopher J. Morgan, vice-president; Joseph V. Costello, secretary; James J. Reilly, treasurer.

The first part opened with musical and literary features, and the second part comprised the drama, "More Sinned Against Than Sinning." The play was well staged and the characters well enacted. That the entire performance was thoroughly enjoyed by all present was evidenced by the frequent rounds of applause.

St. Anthony's.

The new church, intended for the use of the German Catholics in the southwestern part of the city, was dedicated on Sunday morning by Archbishop Riordan. All the German societies of St. Boniface Church were present and participated in the exercises. Rev. Father Clementine celebrated the Mass, assisted by Father Kilian, deacon; Father Kontence, sub-deacon, and Father Mulligan, master of ceremonies. A large number of the clergy of the city were also present. Father Muller, S. J., of San Jose, preached the sermon in German, and Archbishop Riordan also preached. The ladies of the church spread an excellent lunch from which considerable was realized for the benefit of the building fund.

Excellent Relief Work.

Branch No. 19, C. L. A. S., of St. Dominick's parish, during the past quarter expended for relief \$608.15. The branch has a total membership of 194, divided as follows: Active members, 30; honorary \$9, contributing 75. In addition to the amount expended for relief, 29 persons were furnished employment, and 461 persons were assisted; 300 pieces of old clothing, and 200 books and magazines were distributed. Miss Eliza M. MacDonald is the recording secretary of the Branch.

Sacred Heart.

His Grace, Archbishop Riordan administered the sacrament of Confirmation to a class of 200 children at Sacred Heart Church on Sunday afternoon. The Archbishop was assisted by Father Mulligan, his secretary, Father Coyle, of Star of the Sea; Father Brennan, of St. Patrick's; Father Lynch, of St. James, and the clergy of Sacred Heart parish. The children were in charge of the Dominican Sisters. After the services were over his Grace delivered an entertaining and instructive address.

St. Roses.

A branch of the A. O. H. was organized in this parish last Sunday. At the morning Mass Rev. Father Crowley preached. In the afternoon the branch was organized by the election of the following officers: J. J. Donigan, president; Charles McCrystle, vice-president; Bernard Bonham, recording secretary; Thos. McBride, financial secretary, and John Kenny, treasurer. The new branch starts off with flattering prospects.

West Oakland.

To-morrow being St. Patrick's Day, a solemn High Mass will be celebrated at St. Patrick's Church at 10:30 o'clock. The sermon will be delivered by Rev. Father Lane. In the evening Rev. Hugh Lagan of San Rafael will deliver the lecture heretofore announced in these columns. His theme will be "Ireland, Her Apostles, Her Principles and Her Practices." Admission will be free.

GEORGETOWN COLLEGE.

A Great Catholic Educational Institution.

The New York "Sun" says editorially:

Special interest attaches to the university of Georgetown, in the District of Columbia, because this was the first Catholic institution of the higher learning founded in the United States, students having entered it as early as 1791. Since 1805 it has been under the direction of members of the Society of Jesus. In 1815 it acquired from Congress the power of conferring ordinary degrees, and in 1833 it received from the Holy See authority to grant degrees in philosophy and theology. It deserves the name of university for the reason that, in addition to the college proper, or school of arts and sciences, it comprises an astronomical observatory, a law school and a school of medicine. If the requirements for admission to the professional schools seem inadequate, when compared with the conditions imposed in Germany, the shortcoming is common to almost all American institutions, while the precautions taken at Georgetown to assure the proper significance to the A. B. degree are deserving of very high commendation.

The faculty and officers of Georgetown University number 66 and there are 512 students, exclusive of 177 in the preparatory department. Besides students from the various States, there are undergraduates from Central America, Cuba, Canada and France. The preparatory department is a distinctive feature of this institution, and is intended to qualify boys for entering the college proper. The prescribed age for admission to this school is now thirteen, and a candidate must have received a good elementary training in what are known as the English branches, including a thorough acquaintance with arithmetic to the end of percentage. The graduates of this school, in which the study of Greek and Latin is compulsory, are admitted to the college proper as a matter of course. From other preparatory schools of established reputation students are admitted on the principal's certificate, but that a knowledge of the classical languages is demanded is clear from the examination which all applicants not provided with acceptable certificates must pass.

At Georgetown an undergraduate is not permitted to abandon the classical languages soon after entering the college, but is obliged to study them during the first three years of the quadrennial course leading to an A. B. degree. This is the only American college known to us where the student is for three years trained in speaking as well as in writing Latin and in reading it at sight. The Latin authors, with which a Georgetown man must become conversant comprise the whole of Horace, the Aeneid and Eclogues of Virgil, Juvenal, Sallust, Livy and the Agri-cola and Germania of Tacitus, Quintilian, and the Orationes, Letters, De Senectute and De Amicitia of Cicero. In Greek an undergraduate must read the Iliad, the Hellenica of Xenophon, the Olynthiacs and De Corona of Demosthenes and the Oedipus Tyrannus of Sophocles. In mathematics, which he cannot avoid by a soft infective, he must have finished algebra and mastered analytic geometry, trigonometry and surveying and the differential and integral calculus. He must carry on that study of that modern language, French or German, which he offered for admission, and must also acquire the rudiments of the alternative one. Other prescribed studies during the last two years of the course are chemistry, mechanics, physics, astronomy and geology; and, naturally, a good deal of attention is paid to logic, metaphysics and ethics. Altogether it is evident that an excellent education is attainable in the college proper, at Georgetown, and that its A. B. degree possesses the value which ought always to pertain to a diploma of the kind. We add that the master's degree is given not as a matter of course, but only to those holding the corresponding baccalaureate degree after one year of residence, during which certain prescribed lectures have been attended and certain examinations have been passed.

The number of students in the medical school belonging to Georgetown University is 135. The complete course of study in this department comprises four sessions of seven months each. At the end of each session written examinations are held, and no student failing to pass these can obtain an M. D. degree. Unfortunately the possession of a college education is not required for admission, nor indeed is it by any medical school in the United States. The graduate of any high school or academy may enter the medical department of Georgetown, but on other candidates a preliminary examination is imposed. In the law school, which has 267 students, no examination for admission is prescribed, and it follows that young men having merely a common school education are admissible. The course leading to the degree of bachelor of laws covers only two years, but there is a post-graduate course open to those desirous of securing also a master's degree. We should note that these diplomas are conferred only upon those who successfully pass examinations in the several subjects of study, and thus an effort is made to compensate for the deficiencies which, owing to the freedom of admission to the school, must be observable in many of its students.

On the whole, there can be no doubt that under the direction of the Jesuit fathers a great deal of sterling work is done at Georgetown in the field of higher education. The progress made by this institution is the more remarkable because it is unendowed and destitute of pecuniary resources save the income derived from the fees of students. Yet much as this struggling university may have felt the need of money, it has firmly refused to swell the number of its undergraduate, by lowering the requirements for its A. B. degree.

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CORRESPONDENCE.

The Monitor's Pretensions.

SIR: I beg another trespass on your space in the interest of truth and charity. The Monitor has a perfect right to assert and proclaim its advantages as an advertising medium; but in doing so it has no right to attribute or insinuate unworthy motives to its confederates of the press.

The reverend editor, in common with all secular priests, considers the laborer is worthy of his hire, and accepts payment for his work. He solicits advertisements and demands payment for them. He has his agents asking for subscribers who have to pay \$2.50 per year for the paper. Other Catholic journals do neither more nor less. For the reverend editor to claim "it is a diocesan work on the same plane as any other diocesan or parochial work" is simply absurd and untenable.

The statement that it "has no other end or aim except the spread of the truth and the defense of the Church of God," insinuating that other journals have not the same noble purpose, but are a "business venture started for the purpose of supplying a precarious livelihood," is to say the least a gross violation of courtesy and charity.

"It is the only paper which is recommended to the faithful from the pulpit" says the Monitor of itself. We know not of any law of the Church which justifies such an absurd claim to exclusiveness. This would indeed be muzzling the liberty of the press with a vengeance. It would imply that the teachings of the Monitor are to be received with docility. There is not a good Catholic parent, or Catholic woman who respects the end for which she is created, who would accept the astounding statements about the enfranchisement of women which appear on the first page of the last issue of the Monitor.

Yours Respectfully in Christ,
SACERDOS.

Feast of St. Gregory the Great, 1895.

[Our reverend correspondent, in referring to the claim of the Monitor, that "it is the only paper recommended to the faithful from the pulpit," is probably not aware of how that occasionally comes to be done. When the editor of this paper was engaged on the staff of the diocesan organ, it was a portion of his duty to lay out the routes for the canvassers engaged in soliciting subscriptions. Early in the week a letter would be addressed to his Grace, the Archbishop, president of the Monitor Publishing Company, a corporation, notifying him that during the coming week canvassers would be sent into such and such a parish, and requesting him to inform the pastors, that they might make due announcement and urge the faithful to subscribe.

This plan was found to be productive of excellent results, and in this way the circulation was materially increased. Not one in a thousand but thought it was a voluntary eulogy of the paper that was being preached by the pastor, and they accordingly subscribed.]

FORTUNES IN FRUIT STANDS.

Big Money in Small Business by Economical Italians.

Few of the thoughtless passersby and chance patrons of the corner fruit stands on the city streets realize the comparatively large profits reaped by those who have their capital invested in this apparently insignificant business. To the average onlooker as he casts a careless glance at the vender of fruit and candy probably the only thought that occurs is that here is a poor unfortunate foreigner cast on our shores, who manages by this simple means to eke out a living for himself and a large family of small children. Indeed a closer inspection into the comfortable lives of these seekers for gain, involving long hours spent in continued application to work, the short remaining time passed in squalid homes or on the streets, would reveal little of the true state of affairs.

There is a vast difference in the indications from outward appearances. Some of them carry an air of prosperity in neatness of dress and carelessness of air. Others seem to wish to advertise their poverty by a show of tattered garments and generally destitute appearance. But in general those appearances are deceitful. The man in rags may ordinarily be regarded as more fortunate than his apparently prosperous brother. He is making more because it is not so much what is made in profits as what is saved, and in a small business, like that of the corner fruit dealers, this general principle is especially true.

The amount of the gains possible to the astute dealers is seen from a few examples of unusual prosperity. A short time ago an Italian who had been in the business on a down town corner for ten years closed out his business to a successor, receiving from him \$2,200 for the privilege of his location. This amount he added to a fortune of \$60,000 already accumulated. In the stockyards region a similar sale was made in consideration of \$250. In the same neighborhood the death recently of a veteran in the business revealed the fact that he had been possessed of property amounting to \$17,000. Some of our largest business blocks, notably on State and Halsted streets, are now owned by those who started in business in this way.—Chicago Journal.

Sense of Taste in Insects.

The entomologists have detected and duly noted a singular development of the sense of taste in insects of the butterfly family. The larvae of butterflies and moths all eat foods which are not adapted to the wants and tastes of the perfect insect, and which, in some instances, is positively obnoxious to the fully developed creature. Take, for an instance, the horrid "hog nosed caterpillar," which lives on the leaves of the prickly ash and also makes life burdensome to the orange grower. Its parents are Mr. and Mrs. Papilio Cressphontes of the order Lepidoptera, family Papilionidae, and are the largest and most beautiful butterflies found in the latitude of Missouri. The full grown insect of this species will not touch the leaves of either of the trees mentioned above, but on them it deposits eggs, and when these hatch the substance of the leaves furnish the proper food for the larvae. Are we to infer from this curious habit that the female butterfly of this species remembers her early existence, and from that argues that prickly ash and orange leaves are the proper food for her young, or are we to say that "instinct" guides her to a proper selection of food for her progeny? Is it not a fact that we attribute things to "instinct" because we are ignorant—that is to say, because we do not know where "instinct" leaves off and reason begins?—St. Louis Republic.

Critical Logic Failed.

The late Sherlock Holmes had a favorite dictum: "Eliminate the impossible, and what is left, however improbable, must be the truth." This was not at all in accordance with the saying of Victor Hugo: "Nothing is so imminent as the impossible. What must be always foreseen is the unforeseen." Most of us will agree, from experience, with Hugo rather than with Holmes. The impossible does happen. When "Mercy Philbrick's Choice" was published in the "No Name" series, the critics were agreed that it seemed to be written by Helen Hunt Jackson. But, as those who knew her love for flowers and acquaintance with nature also pointed out, she could not be the author, for there were several glaring mistakes in the naming and placing of blossoms in the story. Yet, as was afterward disclosed, she did write it. So all the theorizing went for nothing.—Philadelphia Press.

Becoming Popular.

"The cause of equal rights in Lexington is evidently becoming popular," says The Press-Transcript. "Upon the register for those friendly to enfranchisement of women are the names of many of our most influential people, members of the bar, college professors, physicians, leading business men and scores of names of our prominent women, while a long list of names is also seen of those who approve of women voting for school trustees and making women eligible for positions on school boards. This list of names for school suffrage is to be sent to the next legislature to help enforce the claims of women to this school suffrage."

In the Good Time Coming.

The Courteous Attendant (at the theater)—Yes, madam, this is the place to check your large hat.
The Lady (to her escort)—Well, let's go to our seats.
The Courteous Attendant (politely)—Not yet, madam. Kindly pass on to the next window and check your big sleeves.—Chicago Tribune.

Breast plates inlaid with gold were found in an armorer's shop in Herculaneum.

Wheat is believed to be an evolution from a mountain grass.

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Tapioca, 25 lbs. for \$1.

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Coffee, 20c. and 25c. per pound.

Tea, 20c., 25c., 40c., and 50c. per lb.

Full Cream Cheese, 10c. per lb.

Raisins (London Layer), 20-lb. box, \$1.50.

Eastern hams, 12c. per lb.

Tomatoes, 85c. and 90c. per dozen.

15-lb. box Maccaroni or Vermacilli, 65c. per box.

Fine, Pure Lucca Oil (guaranteed), \$1.75 and \$2 per gallon.

Good Table Claret, 25c. 40c. 50c. and 75c. per gal.

Good Reisling, 50c. 60c. and 75c. per gal.

Port Wine, 75c. \$1 and \$1.50 gal.

Angelica, 75c. \$1 and \$1.50 gal.

Sherry, 75c. \$1, and \$1.50 gal.

Short Horn Whisky, \$2.50 gal.

Irish Whisky, \$3.00 per gal.

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WILL PAY \$10 a week when you are sick and unable to work. WILL PAY \$100 for funeral expenses.

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Get forty yearly subscribers, send \$40 to the office, retaining \$20 commission.

Get fifty subscribers, send \$50 to the office, retaining \$25 commission.

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EDUCATIONAL.

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This institution was founded in 1851, and in 1855 was incorporated with the privileges of a university. It occupies six large buildings, with extensive shady playgrounds, covered gymnasium, swimming pond, etc. It possesses a most complete Philosophical Apparatus, and valuable collections of Mineralogy and Geology. It has also practical schools of Assaying, Surveying, Telegraphy and Commercial Engineering. Diplomas are given in the Classical Department, and certificates in the Commercial Course. Terms (payable semi-annually in advance)—Matriculation Fee, to be paid but once, \$15. Board, lodging, tuition in all branches, washing and mending linen, school stationery, medical attendance and medicine, bath, etc., per session of ten months, \$350. For further particulars apply to the President of Santa Clara College, or to St. Ignace College, 213 Hayes street, San Francisco. Illustrated Catalogue of the College free on application to REV. JOSEPH RIORDAN, S. J., President.

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THE MODERN OYSTER STEW.

Better Than Paint and Beefsteak For Ob-
literating Evidence of Fistic Encounters.

Those who make a business of obliterating evidence of fistic encounters in the shape of black eyes by painting the damaged optics no longer enjoy a monopoly of such business. This I was told by a pugilistic acquaintance whose experience entitles him to be regarded as an authority on the subject.

"Massage treatment of the region affected," he said, "will beat paint and raw beefsteak all hollow. But it should be applied immediately after the injury is received in order to prove thoroughly efficacious. It does not require an expert to do it. All that is necessary is to move the fingers rapidly and firmly over the bruised surface and to keep it up until the last vestige of discoloration has disappeared. The explanation is easy. Where the blow has been received the blood becomes congested. It is the clots of blood showing through the transparent skin that produces the black effect. The pressure of the fingers gradually loosens the clotted blood, which passes off into the general currents of circulation, and fresh and properly colored blood takes its place."

However, as a rule, the professional "pug" does not bother himself about accelerating the disappearance of a black eye. It is a sign which proclaims the fact that his proprietor has recently filled an engagement, and as such he is an object of envy to his less fortunate brethren. It is the man about town, whose overindulgent discretion occasionally causes him to forget that discretion is the better part of valor, who is apt to profit most by the knowledge that massage, promptly applied, will remove the signs of mourning from an eye that has been in violent contact with some other fellow's fist, and thus obviate the necessity of inventing a story to account for it, which, however ingenious, will be sneered at by skeptical and incredulous acquaintances, some of whom may have "been there themselves."—New York Herald.

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WANTS TO BE A SLAVE.

A Young Married Woman Who Refuses to Be Emancipated.

Very often when a young married woman starts housekeeping she is favored with a circular from the Women's Emancipation League as well as with various more or less tasty literature dealing with "sexual" matters from an advanced point of view. The Emancipation address her in this strain: "Recognizing that the slavery of sex is the root of all slavery, and that injustice to womanhood, especially injustice within the family, is the perpetual source of all other injustice, it (the 'League') seeks the legal, political, social and industrial emancipation of women, as the vital and indispensable condition of all other true lasting reforms, and affirms these claims as paramount to all personal, sectional or party consideration whatever."

I have a deep rooted aversion to slavery in all shapes. There are women slaves among us, as there are men slaves. When I find a woman slave, I shall be happy to assist in emancipating her. But this does not prevent my sympathizing with the writer of the following letter:

"SIR—I am a married woman—I think I may say girl—of three months' standing, just entered with joy and hopefulness upon what I have been taught to believe the highest and noblest duties of woman. It may be that my belief and my hopes are delusions; that I am no better than a slave, and that if I submit to the injustice in store for me I shall become a party to all the other wrongs in the world. But it is kind to tell me this just now? Mightn't I be left to find out my mistake for myself? When I do, won't it be time enough to join the Emancipation League? I think it would, so I am trying to keep my delusion and my annual subscription until I have seen how my lord and master treats his unfortunate slave."—London Truth.

Quotation Marks.
"Quotation marks are not infrequently misused in signs," said a stroller, "the marks being placed about names, as, for instance, the name of a place, or about some descriptive phrase in a sign, though the word or the phrase may really not be a quotation at all, but I am never surprised at any misuse of quotation marks, for I cannot forget a very singular idea concerning them that I had myself in my earlier days. I used to think that single quotation marks about anything meant that the words inclosed were sort of partly quoted, more or less, whatever that may mean. Perhaps that isn't a very distinct statement, but I remember well that I was quite tickled when later I learned that quotation marks were not signs to be used at the fancy of the writer, but might properly be used only to indicate actual quotations."—New York Sun.

Irony of Fate.
It was the irony of fate that both Dr. Loomis, the celebrated New York specialist in pulmonary diseases, and his first wife should die of pneumonia. Dr. Loomis was one of the first prominent New York physicians to send his patients to the Adirondacks to try the curative properties of the air there, and nearly 30 years ago he built a cottage of his own in the North Woods, then only half explored and boasting only one hotel where now there are scores.

Knife Blades.
Pocketknife blades are very unevenly tempered. Even in so called standard cutlery some blades are hard and some are soft. For the latter there is no remedy, but the temper of hard blades can easily be drawn slightly. Take a kitchen poker and heat it redhot, have the blade that is to be drawn bright and hold it on the poker for a moment. When the color runs down to violet blue, stick the blade into a piece of tallow or beef suet until cold.—New York Ledger.

On Ash Wednesday St. Anne's Church, Neponset, Mass., caught fire and was almost burned to the ground. This left the congregation almost without a place to worship. The members of the Baptist and Unitarian churches in Neponset at once offered the use of their edifices to Father Murphy, the pastor of St. Anne's. Surely there must be a brotherly feeling between Catholics and Protestants in that section. The act of the Baptists and Unitarians entitles them to the gratitude of Catholics throughout the country.

The Klamath (Oregon) Star says: "March 1, 1540, Bartolome Ferrello, a Spanish navigator, reached the 45th degree north latitude off the coast of what is now known as Douglas county, Oregon. The honor of the discovery of Oregon belongs to Ferrello." As in those days all Spaniards were Catholics, there can be no doubt that the discovery of Oregon was made by a Catholic. When Oregon shall place mable statues in the hall of the capitol at Washington, would it not be appropriate that one of these should be of Bartolome Ferrello, the Catholic?

Bright—Once when Cardinal Manning was preaching in Rome, he recognized John Bright among his listeners. On the instant he determined to preach to him, and dwelt with as much force and effect as he could on the claims of the Blessed Virgin to our veneration. Two or three years later he met him and reminded him of this incident. "I remember it perfectly," said John, "and I shall never forget it. I was delighted with everything that morning"—a gratified smile came on the Cardinal's face—"excepting your sermon."

Brondel—Bishop Brondel, of Montana, sees in the disasters by sea and land, and the troubles in the financial world as well as distress and consequent agitation among the producers, serious cause for alarm to Christians.

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